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COLLEGE ENDOWMENT.

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CONFIDENTIAL

On Nov. 4, Fourth & Pine Sts., 1899

11/15/1918

THAT one lacks but little, if
 one has a gift of being a brave
 and noble soul, who, though he
 bears a sore and bleeding heart,
 yet carries a bright and cheerful
 face before the world.

A CHRISTIAN ought never to say that he will not forgive another for the wrongs he has caused him to suffer, until these wrongs have been as great at least as those his Master suffered.

THAT man who is willing to work on, even amidst the contradictions and hindrances of real or pretended friends, and wait for his reward till the end of the journey comes, has gained a great victory over the world the flesh and the devil.

MANY hearts will sympathize with Bro. and Sister C. E. Smith, in far-off Africa, in the death of their dear little boy. Theirs must of a necessity be much of a lonely life, and especially in the time of such affliction, with but few friends who can fully sympathize with them. May they find abundant grace to sustain them in their great trial.

THE criticisms of the brethren on the Whitsitt matter in this and last week's RECORD are sharp and to the point. They are not at all disposed to mince matters, which perhaps is well enough. Some better solution must be reached before our people will be at rest. They must feel that the Seminary is a safe place for our young preachers before they will set up in this matter.

THE colored Baptists of Meridian are moving to have a jubilee celebration at our city fair grounds, on July 17. There will be several speeches by both white and colored ministers and others. Refreshments will be attainable in abundance, and excursion trains will be run from all points within fifty miles of Meridian at reduced rates, for the accommodation of the people. The admission to the grounds will be only ten cents. This will be a movement to establish a high school for the colored people, and is worthy of the interest and help of all the people.

COLLEGE ENDOWMENT.

We used to hear it urged that the best endowment of our college was boys. Well, that, in a sense, is true; for then they paid a liberal tuition, as well as an incidental fee, and that went far toward meeting the running expenses of the concern, and in keeping up the *status quo* of the establishment. But that is not much in evidence now, for free public schools, and State and other free tuition colleges have made it necessary for our college to reduce the expenses as much as possible, for such an increase, in comparing ourselves with such schools,

But we would like to begin the good work of the college. We need our college. Every one knows that. Even our teachers and great, that our boys generally may have what they will never get in State colleges, that is, real Christian education. It seems to us that one of our first and highest obligations is to maintain our college for these essential purposes. But this cannot be done successfully without an adequate endowment, so as to reduce the expenses of the student to the veriest minimum. To secure this much-needed endowment is one of the gravest questions that confronts us at this particular time. Several methods have been proposed, any one of which, if systematically, energetically and persistently pushed, would help very hopefully in securing that very desirable end.

Now, we have no doubt that this question of the further endowment of Mississippi College will, as it should, receive a full share of the attention and interest of our approaching Convention. The truth is, brethren, we must do something along this line—a real liberal something, ~~and do it right early~~, or else our educational interests will seriously suffer. Our own judgment is, that a systematic and persistent effort ought to be made to reach all of our people, by Bro. Eager's plan, or some other, and induce them to become interested in our college and put some of their money into its life and being. Of course this need not prevent special efforts to secure the interest and contributions of those who are able to do great things. But as this class of our people are not numerous, if they should all respond to the call, there would remain very much to be done by the masses. We are of the opinion, amounting to a firm belief, that if the right kind of an effort was made to reach all of our people and obtain a liberal contribution from each one of them, the thing would well-nigh be done. Now, THE RECORD does not need to sound a trumpet to let the people know where it is, or that it is at all in the procession. Its unwavering loyalty to the Convention and the college as their organ and champion, and its efficient work for the last twenty years, is sufficient to prove its readiness and willingness to do, or dare, and to suffer in the future as in the past, for the advancement of the cause.

Now, we hope our brethren of the Convention will see the importance of this matter of the further endowment of our college; that they will think deeply, plan wisely and act promptly, and with sufficient faith and patience and perseverance, push right on, and in due time bring about a large and blessed success.

Bro. L. M. STONE dropped in to see us, and showed us some of the effects of "the trouble." He has just passed through the turning of his college at graduation. His personal needs are unmet, and he has no friends, besides a few scattered ones. He is a very interesting person, and we are waiting for the return of his health and development in other things. He wishes that he were older, so that he could express his kind letters of sympathy to his friends, and hope they will never experience a like quiet time. His actual loss, as made out the best it could be done, above the insurance he carried, was \$8,500. But there were many articles of the family lost that could not be valued in dollars and cents.

We begin to fear that our friends, the Trustees of the Southern Baptist Theological Seminary, were a good deal previous, if not agonized, in deciding that they could not undertake to judge in certain matters that related to the standing of the president of that institution. The Brown University guardians seem to be afflicted with no such strabismus as it relates to their president, but have determined that he must either "plumb the track" or "walk the plank." But then, Dr. Andrews' offense is against the economic sense and political soundness, while that of our Whistler is against the ethical sense and religious soundness.

WE learn from Bro. T. J. Moore, who is secretary of the Board of Trustees of the Harmony Baptist Institute, at Lena, Miss., that plans and preparations for the building up of a good school are steadily going on. The new building will be in readiness by Sept. 15 for the opening. Two new boarding houses and several new residences are being erected, and things around Lena are taking on a lively appearance. There is an agreement among the people of Lena not to charge over six dollars per month board, and food board can be had there at five dollars. Bro. Moore says that a music teacher has not yet been employed, and that applications will be in order for the next three weeks, perhaps.

BRO. W. C. LUTHER, the Bible man of the American Baptist Publication Society, for the Southern Department, expects to be with us during the State Convention. THE RECORD will extend a "glad hand." Our Texas "Bones" said that Bro. Luther was fond of "hog andminy." Let the brethren remember this when the kindly mentioned secretary shows up.

WELL DONE.

One of the most interesting features of the college anniversary at Clinton this year, was the reunion of the class of 1877. We had to leave before the exercises were over, and therefore witnessed them only in part. They were a fine body of men, and each of them had performed his part in life well during the twenty years of separation. Several were absent, but only one, Rev. D. J. Young. The speakers were all excellent, and the exercises of the night. One of the exercises was by the class.

E. A. Moore, La Honda, Tex.
 J. M. Bailey, Alvarado, Texas.
 J. H. Anderson, Hico, Miss.
 W. L. Skinner, Comanche,
 Tex.
 E. A. Taylor, Memphis, Tenn.
 J. H. Anding, Utica, Miss.
 Miles Wells, Clinton, Miss.
 J. R. Hughes, Greenwood,
 Miss.
 S. D. Young, Roxie, Miss.
 (Dead.)

E. A. McDowell is a lawyer of recognized ability, and is successfully engaged in the practice of his profession.

T. A. Moore is an earnest and effective preacher of the gospel and one of the sweet singers of our land.

S. W. Sibley is pastor at McComb City, and is one of the strongest writers and preachers in Mississippi.

G. W. Walton is a man of fine character, and one of the best Sunday School Superintendents we know of, and a successful and leading merchant.

W. L. Skinner, after doing a splendid work at Corinth and other places in North Mississippi, went West, where he stands among the strongest and best as a preacher and pas-

E. A. Taylor, after filling important pastorates in Mississippi, Michigan and New York, is now settled with the First Baptist church in Memphis, Tenn., and is recognized as a man of sterling ability and worth.

J. H. Anding is well known and loved for his good work as pastor at several important places in our State, and ranks among the best as a preacher and writer.

Miles Wells is a successful and well-to-do farmer and business and useful citizen.

J. R. Hughes has successfully held important pastorates in Arkansas and Mississippi, and at present is one of the strong preachers and efficient workers in that important section of our

S. D. Young was an earnest and able gospel preacher who served his day and generation well, and then went up on high to "walk with his Master in glory."

We would be glad to know that every class, that has graduated at Mississippi College, and every boy who has entered its classes, could be as well reported of as these ten noble men. May God grant that it shall be so.

ANOTHER SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

**Or The One At Louisville, Ky.,
Very Much Repaired.**

DEAR RECORD:—I have been thinking for some years, and my thoughts on the subject have been more and more intensified, and my convictions in reference to the same have grown stronger and stronger as these years have come and gone, that Baptists of the South stand greatly in need of another Theological Seminary, and that the ones they have are not doing what they ought to do. I have, by the way, several influential friends who are of the same opinion. I have no doubt that the Southern Baptist Convention will do all that shall be required of them, and that the Southern Baptist Seminary will be able to do all that shall be required of it. I have no doubt that the Southern Baptist Seminary will be able to do all that shall be required of it. I have no doubt that the Southern Baptist Seminary will be able to do all that shall be required of it.

Thus thinking and thus convinced, I do hereby and now say, the Lord willing, that in the future my prayers shall be offered, my words shall be spoken and my deeds shall be performed, so far as a Southern Baptist Theological Seminary is concerned, for one where our young preachers who may attend shall receive their theological education and training for the New Testament ministry at the *Lord's feet*. I shall be unincumbered with pulpit affiliation, alien immersion, church branchism, the church of Christ don't-fork-and-unincumbered with theism that the English Baptists practiced sprinkling and pouring for baptism instead of immersion, prior to A. D. 1641; or with any other ism that is not an ism of the Bible, or a thus saith the Lord ism. May the Lord bless THE BAPTIST RECORD, *The Western Recorder*, *The Christian Repository*, *The Arkansas Baptist*, *The American Baptist Flag*, *The Baptist and Reformer*, *The Texas Baptist Standard*, *The Texas Baptist Herald*, and all other Baptist papers of the South and all over the world that will in future give forth no uncertain sound along the line of a Southern Baptist Theological Seminary of the true faith and order, and along the lines of truth and righteousness, and that hold with a tenacious grip to the good old ways in which our dear and beloved Baptist brethren, Paul, Peter, James, John, and others of the their day and time, did walk, and in which a vast multitude of the same stamp have walked, even

down to the present day.
 Fraternally,
 J. R. FARISH.
 Meridian, Miss.

Sanctification

E. L. WESSON.

(This is written at the request of a brother in Texas where the "second blessing" theory is prevalent.)

By way of preface let me state that sanctification is unquestionably a scriptural doctrine, and deserves more consideration than we usually give it. The difference among Christians is not whether or not there is such a doctrine in the Bible, but the difference is about the extent of sanctification in this life, and the manner of obtaining it. My conviction is that those who do not believe the "second blessing" theory make the mistake of either avoiding preaching on the doctrine altogether, or of treating it unkindly or lightly.

The "second blessing" craze is no doubt the outgrowth of an inward consciousness of lack of spirituality, a craving for sweet communion with God, more Christ-likeness of character and greater power for work. The abuse of the doctrine is largely due to that weak spirit which seems peculiar to this end of the nineteenth century which deals largely in platitudes and avoids everything called doctrine especially "controverted points" and therefore leaves the masses ignorant of just what God's Word does teach, and prepares the way for some shrewd, honest, but one-sided zealot to lead them into error. We need to learn that doctrine—teaching—not platitudinous exhortation, but what the world needs. Exhortation to do without good expository doctrinal preaching, is like laying the whip on a horse and turning him out on the common at night to get his food. You have observed the result. Doctrinal preaching is the backbone of the church. We need to return to doctrinal preaching, not in the spirit of *right* but as teachers of the gospel of Christ.

Now look at the subject. What is sanctification? 1. The act of making holy or morally pure. 2. The act of consecrating or setting apart as holy, for holy use. The scriptures use the word in many places. In the Old Testament, "Whoever sanctifies himself shall be blessed." (Lev. 11:44) "Keep the Sabbath day and sanctify it, as the Lord thy God hath commanded thee." (Ex. 16:23) "Show clearly that the scriptures use the word to teach purification and consecration. You will notice also that sanctification, in its full sense—to purify and set apart—is sometimes said to be the work of God, and sometimes the act of man. One scripture says, "The God of peace sanctify you wholly." 1 Thes. 5:23. Another says, "Sanctify yourselves." 1 Chron. 15:12. But there is no contradiction. God purifies the soul from sin and sets it apart for his service. He also sanctified the Sabbath day, i. e., set it apart as a holy day, while man is to put away his evil habits and consecrate himself to God. There is no disagreement here; the division comes on the extent and manner of the divine purifying.

Do the scriptures teach entire sanctification of soul and body in this life? Do they teach the sanctification of the spirit only?

Do the scriptures teach instantaneous sanctification of soul and body through faith? Or, do they teach sanctification of spirit through faith, and the gradual subjugation of the body through the power of the indwelling spirit? How can we answer these questions?

The subject will be clear. It is a fact that God sanctifies the heart through faith, for we read in Acts 15:9, that God put no difference between the Jews and Gentiles, "purifying their hearts by faith." None will question that, but what about the body? Is it purified in the same way? Read Rom. 8:10. "If Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness." From that we learn that Christ may dwell in a man and make him alive spiritually, and still the man have a body dead to God because of sin; and in verse 13 we are told to mortify the deeds of this evil body through the spirit. Also in 1 Cor. 9:27, the apostle tells us that he keeps his body under and brought it into subjection, showing us that he, an inspired writer, had an understanding of the difference between the sanctified body which had in it the elements of rebellion. From this we learn, first, that sanctification of spirit may exist in an unsanctified body; second, that sanctification of spirit precedes sanctification of body; third, that no one should doubt his salvation because of the sinful inclinations of the unsanctified flesh, but, like Paul, should keep the body in subjection. Notice also this scripture, Phil. 3:21, "Our citizenship is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." From this we learn that some, at least, whose citizenship is in heaven, go down into the grave with vile bodies. Also we learn that the apostle himself, who, at another time, wrote, "We know if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Cor. 5:1, did not expect to get rid of the vile body of his body until his Lord's return. And we are forced to conclude that Paul either did not know of the doctrine of instantaneous sanctification, or he had no expectation of obtaining it in this life. In fact he says, Phil. 3, that he had not reached perfection, but pressed on to the ward it and hoped to be perfected when Jesus returns. So there is little to say about our work; it is not over-promising just now. The church here seems to be asleep. I appointed extra prayer meetings in the school house last Friday, and again yesterday (Sunday), at night, which is a new thing here. These meetings were well attended, and were precious meetings, and I found an interest on the part of some of the Christians in the conversion of heathen friends, that was very encouraging. I am keeping up these meetings, which may grow into a revival. Some heathen were present, some I know from personal invitation. The Christians made many requests for prayer for "unconverted" friends, and earnest prayers were offered. Yesterday (Sunday), there were 77 persons at the Sunday School, and over 100 persons at morning preaching. We missionaries held two street meetings in the afternoon, at which there were about 300 people. The na-

day. We are also taught, Gal. 5:17, that in the converted man the flesh lusteth against the spirit, and that these are contrary pullings against each other, so that we cannot do the things we wish to do. Now, if there is a possibility of teaching bodily sanctification, so that the flesh goes to Aaway tomorrow, he and I going together as far as spirit, right there is where it should have been told. Peter also wrote, 1 Peter 2:11, "Dear beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. Why didn't I say that?"

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During the last days of January the death angel laid his hand upon a worthy servant and carried him home. It was the father of our beloved John P. Henry, who was taken. Several brothers, the goodly mother and other relations, with Bro. John P., are left to mourn their great loss. Their loss, however, is his eternal gain, and we hope to speak from the battlements of heaven, we are sure he would bid those not to weep for him. He died at the good age of seventy-four; had been a member of the Baptist church for many years, and lived much in the esteem of those who knew him. Though dead, he yet speaks in the lives of many, especially in those of his own household. Yesterday, the 14th inst., the Hamburg Baptist church rendered expressions of sympathy and prayers to the bereaved. May the All-wise One indeed give great grace to these loved ones, who have lost their dearly loved taken from them, is the prayer of the one who now tells them of the Comforter divine.

It is my belief that before long I shall be able to tell good things of the saints at Hamburg. On yesterday the ladies set themselves to revive their Society, which has been in a languid state for some time. The brethren, too, will fall in line, and we pray that the name of our God shall be greatly glorified at Hamburg this year.

Pray for us, brethren, in our work and remember kindly the one who loves you, J. E. Phillips.

Bro. Lumley has been with us six weeks, and we have great joy in his company. He goes to Aaway tomorrow, he and I going together as far as spirit, right there is where it should have been told. Peter also wrote, 1 Peter 2:11, "Dear beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. Why didn't I say that?"

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Notes From the Delta

BROTHER EDITOR:—I will risk a few scattered notes again, but will do my very best not to trouble the waters a great deal this time, for I feel bad when unintentionally I give offense to my brethren in the ministry. I did think very seriously of quitting Notes from the Delta on this account—though I am no coward by a long ways. It seems that I am like Dr. Whittitt (not as big of course) but you remember his letter of regret at the S. B. C.; that was a wonderful letter, the Baptists ought never to forget it. He regretted to be at variance with his brethren so much; he agreed with them on all fundamental and distinctive principles. He skipped by the wife-husband business, and to close his wonderful regrets, he maintained that he could do nothing else than defend his historical assertions, and his address to his students savors strongly of the same spirit—a spirit of defiance, feeling himself intrenched behind the strong hold of "Southern Baptists." One thing at least is commendable in Whittitt; he will not stifle his individual convictions nor surrender an inch of the ground he occupies. He is blessed with a large degree of stick-to-it-iveness, and he can stand up like Goliath of Gath, defying all the Baptist hosts. The only trouble I see in him is he occupies the wrong box. He ought to have been a Presbyterian; and sooner or later he will be compelled to step down and out or he must be disfellowshipped by his brethren. And the Southern Seminary will be sold cheap to a "Pedo-Baptist Institution, and the President thrown in! Why, we are fighting Martin and Martinism and branding him as a foul heretic, while we wink at Whittitt's heresy! Which is the greatest heresy? If we would render judgment we would unhesitatingly render our verdict in favor of Martin and against Whittitt as an enemy of the Baptist faith. Why are we so partial? Is there any other than a personal feeling and a desire to respect the Gold Ring brother, compelling us in this direction? Rings and cliques will kill whom they please and keep alive whom they please. There is a mighty storm brewing in Texas and other Southern States on this matter; and the day is not far hence when even the S. B. C. must bow and pay homage to the voice and demands of the majority. For the Baptists hate Rome and Romanism, Pope and Popery. Put this scribble down as an anti-Whittitt brother.

News is scarce. We are all on dry land again in the Delta, and feeling as happy as any people on the face of the earth. Most of our planters have their crops in good shape, and we have a fine prospect of an abundant crop. "The Lord reigneth!"

Our good Brother Parkinson, at Ita Bena, is working manfully to build a house of worship in that growing town, and his efforts are backed by a loyal class of Baptists, led by Deacon H. F. Young, one of the best men in the State. He would be the best, only for his brother, Bob Young, of Leona church. May God bless the efforts of the good people of Ita Bena.

Bro. V. H. Nelson is progressing finely on Jones Bayou. He preaches there two Sundays each month. This is a step in the right direction, and Nelson

is the man to develop the work.

Bro. C. H. Mize is greatly encouraged in his work at Boyles and Refuge, and will before many months build a house at the first place, which is greatly needed there. May God bless the labors of this young but consecrated preacher. With proper encouragement and encouragement, make an able preacher.

Bro. R. A. Cohron is still laboring diligently at Cleveland and on the "mission" field, with a bright prospect of some fruit. The pastor of the Indianola church is still "pegging away," and his people are truly united and working manfully. This church never realized their financial strength until the State Board threw them on their own resources. The idea of falling back to one Sunday a month preaching was repulsive to them, so they went to work manfully and raised the salary of \$500 for two Sundays with the greatest ease. Dr. W. B. Martin is our efficient collector, and a better collector is not to be found anywhere.

The Leona church is still enjoying seasons of refreshing from the presence of the Lord. Two united with the church on last appointment and will be baptized on next third Sunday. Hoping to meet the editor and others at our State Convention at Grenada next month, I regret to see in him is he occupies the wrong box. He ought to have been a Presbyterian; and sooner or later he will be compelled to step down and out or he must be disfellowshipped by his brethren. And the Southern Seminary will be sold cheap to a "Pedo-Baptist Institution, and the President thrown in! Why, we are fighting Martin and Martinism and branding him as a foul heretic, while we wink at Whittitt's heresy! Which is the greatest heresy? If we would render judgment we would unhesitatingly render our verdict in favor of Martin and against Whittitt as an enemy of the Baptist faith. Why are we so partial? Is there any other than a personal feeling and a desire to respect the Gold Ring brother, compelling us in this direction? Rings and cliques will kill whom they please and keep alive whom they please. There is a mighty storm brewing in Texas and other Southern States on this matter; and the day is not far hence when even the S. B. C. must bow and pay homage to the voice and demands of the majority. For the Baptists hate Rome and Romanism, Pope and Popery. Put this scribble down as an anti-Whittitt brother.

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He did not have too many irons in the fire, yet he laid hold on what ever pointed "toward the mark for the prize of the high calling of God." This is the "one thing" for Christians. Several things conduce to this: Loyalty to the Bible pattern, pastoral fidelity to church interests, etc. The first of these is of great import, because divine law given for the regulation of the household. It is not becoming in one to accept this regulation as the rule of conduct, and yet practice after the pattern of another. In so doing, he esteems for "doctrine the commandments of men" above the divine pattern. One should be loyal to the practical workings suggested in this pattern. His debt, after assisting twenty-four interest should not be divided between this and the workings of a pattern not after the Bible. Suppose Paul, while deputed to Bible plans as indeed he was—had also given much support to plans set up by some man who claimed, groundlessly, that they were based on the Bible, or that they would do as well as the Bible pattern; would he still maintain the lustre of his glory? Would he still live in the galaxy of the stars? Would we still drink, as of yore, from the fountains of his mighty pen? If Paul would be thus discarded why not other Christians? Paul is a Baptist, yet he goes over each Sabbath and teaches a class in a Methodist Sunday School in his own church. What kind of a Baptist is he? To say the least, his interest is divided, while his own Sunday School needs his presence and efforts, and he, moreover, is teaching in an organization set up not after the Bible pattern, and, in so doing, is teaching in an heretical organization. If this course is wrong for Paul, why not so for others?

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Batesville, Miss., May 31, '97. [All State papers please copy.]

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MINISTERIAL EDUCATION

Receipts From March 18, 1897.

Philadelphian church,	\$ 3 80
Mt. Pisgah, Hinds co.,	16 00
Crystal Springs,	61 60
W. P. Price,	10 00
Walnut Grove, special,	4 25
T. J. Bailey, Treasurer,	50 00
Scott County Asso.,	2 00
Mr. Monte Heaton,	5 00
Dry Creek, special,	18 25
Steen Creek, special,	25 00
T. J. Bailey, Treasurer,	42 89
BOXES.	
W. M. S., Damascus,	11 75
W. T. Tucker, 2 bar. potat., ..	16 00
W. M. S., White Oak,	10 50
W. M. S., Durant, special,	47 00
W. M. S., White Oak, box	
No. 2,	3 85
W. M. S., Concord, Nox., ..	7 00
bee county,	19 55
Bethel church,	5 00
Learned church,	5 00
From our hearts we thank the friends who have helped us during the year. May our Lord reward them, every one. Through divine pattern. One should be loyal to the practical workings suggested in this pattern. His debt, after assisting twenty-four interest should not be divided between this and the workings of a pattern not after the Bible. Suppose Paul, while deputed to Bible plans as indeed he was—had also given much support to plans set up by some man who claimed, groundlessly, that they were based on the Bible, or that they would do as well as the Bible pattern; would he still maintain the lustre of his glory? Would he still live in the galaxy of the stars? Would we still drink, as of yore, from the fountains of his mighty pen? If Paul would be thus discarded why not other Christians? Paul is a Baptist, yet he goes over each Sabbath and teaches a class in a Methodist Sunday School in his own church. What kind of a Baptist is he? To say the least, his interest is divided, while his own Sunday School needs his presence and efforts, and he, moreover, is teaching in an organization set up not after the Bible pattern, and, in so doing, is teaching in an heretical organization. If this course is wrong for Paul, why not so for others? <p>REASON FOR THE CHANGE: The State Board of Education has appointed July 12th as the time of opening a "Normal Institute" at Grenada, and Pastor Merrill writes me that it will be impossible for Grenada to entertain the Normal and the Convention at the same time. Immediately upon the receipt of this information I wrote Post-Kincannon, at the post, to postpone the Normal a week. For reasons satisfactory to himself he declined to postpone. There fore the change. The following named officers concur: T. J. Bailey, Cor. Sec.; A. J. Miller, Sec.; I. H. Anding, Rec. Sec.; W. T. Tucker, Treas.; T. G. Sellers, H. C. Conn and L. F. Rainwater, T. C. Schilling, vice-presidents.</p> <p>Batesville, Miss., May 31, '97. [All State papers please copy.]</p>	

WE WANT YOUR BUSINESS.

We Want to Sell You A **PIANO** OR **ORGAN!**

We don't disguise the fact that we are extremely anxious to do so. We don't feel independent; we want every sale that earnest, honest, legitimate effort will bring us, and we will work hard to please you, and we believe that we have a good chance to do so. Our prices cannot be equaled. We have solved the problem of how to make a saving in buying. This solution directly benefits you. We can save you money. We study how to please, and a cheerful welcome awaits you, whether you buy or not.

THE GRESSETT Music House,
2322 Front Street,
MERIDIAN, MISS.

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Teachers' Examination.

By our method of preparation many are enabled to obtain first grade teachers' licenses who could not do so before, and all are enabled to make high averages. The method endorsed by J. W. Provine, Ph. D., Chair-man of the Faculty of Mississippi College; J. B. Gambrell, D. D., Ex-President Mercer University, Macon, Ga.; R. A. Venable, D. D., Ex-President Mississippi College; A. J. Aven, M. A., Professor of Latin, Mississippi College, Clinton, Miss., and by other distinguished educators.

For Mississippi State Summer Normal Schools, to be held at Lauderdale, Houston, Holly Springs, Jackson, and Greenville, Miss., Agents of the Mobile & Ohio R. R. at ticket stations, State Line to Corinth, Miss., inclusive, will sell excursion tickets at low rates. For tickets and full information, apply to any Agent Mobile & Ohio R. R.

To Teachers:—First class teachers desiring to change or better their positions should address J. M. Doughty, Manager of "The School Agency"

OUR FIELD GLASS.

Sunday (20) was a good day with the Sunday school. At the 11 o'clock service, Secretary Rowe dispensed the word of life, preaching one of the best sermons we have ever heard from him. At the close of the service the matter of State missions was presented, and the church made a contribution for this purpose. At night Rev. R. P. Lucado, late of San Antonio, Texas, preached to a large congregation, a pleasing and helpful sermon. Bro. Lucado remained several days with the people, preaching every night and made a number of friends. The intense heat interfered somewhat with the congregations the last night or two.

During the whole of the week with the Senabotia people this time, the Field Glass man was necessarily laid up for repairs, and was unable to visit many of the people, very much to his regret. Brethren, please remember the meeting of the Historical Society on Wednesday evening, July 7, in the Grenada Baptist Church. Annual address by Dr. T. T. Leavelle, of Clinton. Come if possible. The crops north of Durant generally are suffering much for want of rain. We have of late frequently heard the exclamation: "Oh, if we could just have a good rain!" It would be well for us all to inquire whether we have honored God with our substance. The very best fertilizer and rain producer is to "bring all the tithes into the storehouse, that there may be meat in God's house; and prove or test him whether he will not open the windows of heaven and pour out blessing, that there shall not be room enough to receive it."

We should make a strong pull now on State missions. Let us not permit the cries of unpaid missionaries to enter the ears of the Lord of hosts. We have in just a few days received considerable encouragement regarding the Orphanage. It is a monthly at 25 cents per year. All subscribers gratefully appreciated. We were glad to hear recently from Bro. B. F. Williams, Carrollton-Bro. Williams was one of our best working members in the Coila church, ten miles south of Carrollton, and we greatly appreciate him and his excellent family. He is now superintendent of a Sunday School at a school-house between his home and the church. May he be greatly blessed in this good work. We are glad to see our young friend and brother, Rev. A. S. Wilkinson, back home from the Seminary. He is looking well, and has finished an elective course in the Seminary. We hope he will be successful in winning an important position in connection with which his name is mentioned. A letter from Coffeeville came to us with a remittance for the Orphanage, signed "Truly yours." We cannot acknowledge this in the usual way by postal card, but hereby tender thanks to the kind unknown giver, wishing blessings upon both giver and gift.

American Business College, Omaha, Neb., has a notice in the local columns of this paper offering a thorough course of instruction in book-keeping and business methods by mail free of tuition. Did you read it? To avail yourself of this liberal offer is the same as accepting a present of \$50.

CHRONICLES.

Nashville is doing a grand work. It has struck the key-note in its Bible Department. As a natural outgrowth, it must soon become an active center. On the other hand, it is needed to make it complete, and that is the publication of a cheap, first class Sunday School song book, with popular music and at least a few doctrinal hymns. In most of the books now in use there are hymns never sung, and the theology of some is not sound. Further they are pushing out of even church service, older and better hymns and music.

Somehow or other, our State Convention Board is cramped in its operations. This is chiefly, no doubt, owing to shortness of contributions. The worthy secretary, Bro. Rowe, is earnest, conscientious and laborious, but he cannot keep up every branch of his work without financial and personal help. There are certain points in the State whose preaching services and pastoral labors must be maintained. Then new fields are opening, and should be entered at once. Days are dangerous. Southeast Mississippi, for instance, is being overrun by the Mormons, to say nothing of lesser heresies from a Baptist standpoint.

Meridian was visited by four Mormon elders last week, or as they style themselves, "latter day saints." Strange that they should take that name; for the scriptures are very plain in speaking of heresies that shall appear "in the last days." These said "saints" held forth in a public place one day unmolested, and might have continued, but they made themselves obnoxious, thrusting visits into families, and pressing their literature even when informed it was not wanted. As a result they were mildly, but firmly requested to withdraw from the city, to avoid confusion, which they did peaceably.

Pastoral visitation, Sunday Schools and colportage are the only means of counteracting these heresies. Simply preaching appointments at, perhaps, monthly intervals to the people who are unable to attend, are not sufficient. The "go" of the gospel must be observed, and the "every creature" that is, all mankind, men, women and children wherever found. In these "latter days," Christians are beginning to realize the absolute necessity of individual, personal work; not of ministers only, but of laymen also. Another thing, they are learning that the Holy Spirit is ever present, and only waits an invitation to "abide" in them, to give them power.

As a result of the meeting at the First Church, there were twelve accessions, nine by baptism. Bro. Hale, of Birmingham, did the preaching, and for earnestness and simplicity, it was remarkable and effective. He has a strong hold upon the young, and a persuasive power with the older people. Pastor Venable is gratified and his membership strengthened spiritually. Prof. Stone, pastor of the Highlands, came down from Shuquik on Saturday, and preached to his charge, Lord's Day. He is trying to settle up matters and arrange about the future of the college.

There seems to be a misunder-

standing in relation to Bro. R. M. Gay, late pastor of Forty-first Avenue. He resigned in January last to take effect in April; there was no church trouble. For over a year he has been anxious to evangelize, and has felt it a duty to preach anywhere and everywhere that opportunity offers. His membership in the church has not been disturbed; he does not entertain an idea of leaving it, nor of preaching doctrines contrary to Baptist faith.

Bro. C. S. Ray, of Enterprise, paid us a pleasant visit last week. It is a pity that we Baptists are too poor to keep him in the colportage work. We need him there, and we need Bro. Phillips, and Bro. Sammons ought to be in the field again. Too bad, too bad; that for the want of funds, the colportage work has been suspended. It seems, throughout the State, hence we rejoice at the outlook from the Sunday School Board, Cheap Bibles and Testaments, and at least one in every household, should be our motto, and the matter ought to receive immediate attention.

The Chronicle, by special invitation, visited South Side Sunday School last Lord's Day. Bro. J. M. Hickman is the official superintendent; Bro. C. C. Dunn, treasurer, and Miss Pauline Morgan is organist. It is in good working order; but like our other schools, needs more good teachers. After a short talk by the writer, Pastor Rogers concluded to dispense with the regular services and preach a short sermon to the children and congregation. The weather being hot, and being without a horse, the Chronicle could not attend his own church; nor the George Washington church, nor the noon.

Let me beg our pastors to use these last few days before the Convention in personal gleanings. You will be surprised to find how much may be gathered in this way. A judicious effort of this kind will reach many; some of whom have not given; others have already given something, but in view of the present emergency and the great need to pay off our debt, will give again. Brethren and sisters, please help. I plead in the Master's name and for the Master's sake. Will not the Sunday Schools also help, at this time, our cause of State Missions? Brother Superintendent, tell your school about it and appoint some gleaners among the children, who, in a day's work, may be able to help so much. Five hundred Sunday Schools, at one dollar each, would help us so much. Five hundred brethren and sisters could so easily send me one dollar each. Others might send smaller sums in two-cent or one-cent stamps. I write this with the earnest prayer that God will direct every reader to help.

CLEANING.

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Winona, Miss. I second Bro. Farish in his suggestion of a history of THE BAPTIST RECORD. It would make interesting reading for many readers. It has been a great blessing to our Mississippi Baptists. Mississippi College and THE BAPTIST RECORD are the two great factors of Baptist success in Mississippi. Their history is dear to every one of our faith in the State.

J. A. SNYDER.

State Missions.

It is but a few weeks until our State Convention will meet at Grenada. Shall we be prepared to hear a deficit reported in connection with our State Mission work? It ought not to be so, and need not be so, if all our brethren and churches will come up to the work of the Lord. Every church in the State ought to send in a contribution by or before the Convention on meets, so as to insure no debt. This work was intrusted to a Board appointed by the Convention. That Board laid out the work on a basis of \$10,000, which was as little as the work, in their judgment, could be done for. It now remains for the churches to meet the obligations assumed through the action of the Board. It is too late now to call in question the wisdom of the Board—though none have done so,—the debt is upon us and it must be paid.

Many of our churches do not know the difficulties and needs of our State work. None but the Board, and those who have gone over the State, can tell the story as it ought to be told. In the first place, we are trying to do a work with \$10,000 that really requires \$30,000. It is just like trying to keep up a family on \$500 when a thousand would be barely sufficient. Many of us know how that is. Some things on the list of needs must be left off—and then there's a sigh. So it is with reference to our mission work throughout the State. There are many, many demands, but some must be left out, and the help must go where it is most needed. Yes, at the risk of offending those whom their needs most imperatively. No one is blamed for this, for we all know that we are all here.

And as Dr. Joseph Parker says, how fitting it would be for the Queen to "close her long and splendid reign by restoring to God the titles, 'Head of the Church' and 'Defender of the Faith,' that have been usurped and worn by the royalty ever since Henry VIII revolted against the Roman Catholic church.

The next issue of The College News, published by the American Business College, Omaha, Neb., will contain a large number of testimonials from students and graduates of the A. B. C.

"Land of the Sky." In Western North Carolina, between the Blue Ridge on the east and the Alleghenies on the west, lies the beautiful valley of the French Broad, two thousand feet above the sea, lies Asheville, beautiful, picturesque and world-famed as one of the most pleasant resorts in America. It is a land of bright skies and incomparable climate, whose praises have been sung by poets, and whose beauties of stream, valley and mountain height have furnished subject and inspiration for the painter's brush. This is truly the "Land of the Sky," and there is, perhaps, no more beautiful region on the continent to attract pleasure tourists or health-seekers.

Convenient schedules and very low rates to Asheville via Southern Railway.

Suggestions to the Convention. Attend to the business of the Convention. Abolish the "special order" system. Dispense with the selected brother for a "cut and dried" speech. Discuss ways and means, not men. Respectfully submitted, J. P. BROWN.

A COOL BOTTLE
of Hires Rootbeer on a sweltering hot day is highly essential to comfort and health. It refreshes the blood, reduces your temperature, tones the stomach.
HIRES
Rootbeer should be in every home, in every office, in every workshop. A temperance drink, more healthful than ice water, more delightful and satisfying than any other beverage produced.
Made only by the Charles E. Hires Co., Philadelphia. A year ago it was a failure. Sold everywhere.

This Is Worth Reading.

To advertise our College, we will give a thorough course of instruction in double and single entry Bookkeeping and Commercial Arithmetic by mail free of charge to a limited number of persons. This course will be completed in forty lessons. No charge for Diplomas. Text books furnished at less than one-half the price charged by other schools. Apply at once and name this paper when you write. The American Business College, Omaha, Nebraska.

THE Queen of England has not made the British Empire, but the Empire has made the Queen; and since God is over all and made all, let Him have the praise. And as Dr. Joseph Parker says, how fitting it would be for the Queen to "close her long and splendid reign by restoring to God the titles, 'Head of the Church' and 'Defender of the Faith,' that have been usurped and worn by the royalty ever since Henry VIII revolted against the Roman Catholic church.

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If you wish to enroll as a free student in the mail department of the American Business College, Omaha, Neb., send in your application at once. Their offer of free course by mail will be open for a limited time only.

BY P. U. Department.

SUNDAY SCHOOL LESSON.

By W. F. Tarrborough.

JULY 11, 1897.

SUBJECT: Paul and the Philippians. Acts 16:22-40.
GOLDEN TEXT: Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16:31.

INTRODUCTORY.

We read of no opposition to the missionaries at Philippi, until they interfere with the personal interests of men. Satan does not oppose Christianity as long as it does not oppose his interests. Paul's compassion for the unfortunate slave girl, possessed of the spirit of divination, leads him to cast out the evil spirit, and he is once again dragged him and Silas before the magistrates. The multitude is stirred up and magistrates hasten to measure out punishment to these new comers in the city.

EXPLANATORY.

I. A Wicked Imprisonment. 22-24. V. 22. The multitude rose up. The specious charges brought by the slave girl's owners against Paul and Silas (vs. 20, 21), are of such a character as to turn the minds of the people away from the personal grievance of the owners of the slave to questions of public interest. With little thought of justice the Roman officers, desirous of retaining popular favor, were quick to give the usual command: "Go, letors, strip off their garments; let them be scourged." The masters of the girl were quite shrewd in enlisting the popular sympathy, for the law is no stronger than the popular sentiment behind it.

V. 23. Laid many stripes upon them. * * * charging the jailer to keep them safely. The expression many stripes shows it was no ordinary scourging. The Jewish law inflicted "forty stripes save one," but the Roman law left it to the caprice of the magistrate. Paul afterwards refers to this beating, 2 Cor. 11:23. I These

men, as a shameful treatment, led them out of the inner prison into some other part of the jail enclosures. Silas, what must I do to be saved? In the light of Paul's answer, his question refers to eternal life and not to mere deliverance from present danger. It is the honest question of a sincere soul under conviction of sin, seeking for deliverance from the consequences of sin. He is convinced of the reality of what these men have taught, and is now willing to follow their teaching.

V. 31. Believe on the Lord Jesus Christ. Receive Christ as your Lord and Savior. From the next verse we learn that Paul went on to explain what he meant by believing in Christ. It will not suffice to tell people to believe in Christ unless we give them some idea of what it means. John says: "As many as received him, to them gave he power to become sons of God, even to them that believe on his name." Thou shalt be saved, and thy house—I. e., through faith he could be saved from sin and its punishment, while his family would have the same privilege by exercising the same faith. Salvation is a per-

sonal matter, and each one must do his own believing. The theory that a child can be saved by its parent's faith, finds no support in the Bible.

V. 32. To all that were in his house. The fact that Paul and Silas spoke to the other members of the jailer's household as well as to him, shows that they were capable of understanding the message. This would indicate that if he had children, they were old enough to believe. His household probably included servants and attendants about the jail.

V. 33. Took them the same hour of the night and washed their stripes. The hard-heartedness and cruelty under the influence of Christianity gives way to love and sympathy. The tender ministries of this converted jailer speak volumes to us of "the explosive power of a new affection." The language shows a change of place, probably from a room in the jail to a room in the enclosure. Critical authorities tell us that the verb here used (tono) signifies "to wash the entire body, not merely a part of it." On the other hand, "nipo," another Greek word is used elsewhere to indicate washing the hands or a part of the body. It was very natural to put the prisoners in the basin, also large a part of their bodies had been lacerated by the rods and the stocks. Was baptized, he and all his, straightaway—probably in the same or a similar font to that in which the apostles had just been baptized. At any rate, baths, or large reservoirs of water, were common appendages to eastern households, and when the jailer and his household had professed faith and were ready for baptism, it was not necessary to go on the outside of the enclosure.

V. 34. Brought them into his house. The literal is, brought them up into his house, indicating that they were out of the house when the baptism occurred. As he and his household rejoiced in their new experience, it was a great pleasure to entertain, for a little while, the bearers of such a great blessing! This verse clearly states that all his household believed, and so we have no ground here for anything else than believers' baptism, with emphasis laid on the fact that we are saved through faith, and faith alone.

Your attention is directed to the advertisement of the American Business College, Omaha, Neb., which appears in this issue. Now is your chance to secure a practical business education at home without charge for tuition. It is a rare chance. The A. B. C. is one of the most successful business colleges in the United States, and to take a course with them means success.

DEAR EDITORS:—Permit me to join in requesting "a history of this old Convention organ," THE RECORD, as expressed by Bro. J. R. Farish. Have it ready and published in the issue of the second week in July, so that it may be at the meeting of the Baptist State Convention at Grenada. I should be glad to have its history published. D. V. I hope to meet it there.

Fraternally,

J. H. WHITFIELD.

Bondage, Miss., June 27, 1897.

sonal matter, and each one must do his own believing. The theory that a child can be saved by its parent's faith, finds no support in the Bible.

V. 32. To all that were in his house. The fact that Paul and Silas spoke to the other members of the jailer's household as well as to him, shows that they were capable of understanding the message. This would indicate that if he had children, they were old enough to believe. His household probably included servants and attendants about the jail.

V. 33. Took them the same hour of the night and washed their stripes. The hard-heartedness and cruelty under the influence of Christianity gives way to love and sympathy. The tender ministries of this converted jailer speak volumes to us of "the explosive power of a new affection." The language shows a change of place, probably from a room in the jail to a room in the enclosure. Critical authorities tell us that the verb here used (tono) signifies "to wash the entire body, not merely a part of it." On the other hand, "nipo," another Greek word is used elsewhere to indicate washing the hands or a part of the body. It was very natural to put the prisoners in the basin, also large a part of their bodies had been lacerated by the rods and the stocks. Was baptized, he and all his, straightaway—probably in the same or a similar font to that in which the apostles had just been baptized. At any rate, baths, or large reservoirs of water, were common appendages to eastern households, and when the jailer and his household had professed faith and were ready for baptism, it was not necessary to go on the outside of the enclosure.

V. 34. Brought them into his house. The literal is, brought them up into his house, indicating that they were out of the house when the baptism occurred. As he and his household rejoiced in their new experience, it was a great pleasure to entertain, for a little while, the bearers of such a great blessing! This verse clearly states that all his household believed, and so we have no ground here for anything else than believers' baptism, with emphasis laid on the fact that we are saved through faith, and faith alone.

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Fraternally,

J. H. WHITFIELD.

Bondage, Miss., June 27, 1897.

Notes From My Field.

DEAR RECORD:—I have been silent for quite a long while in our papers. As many of the RECORD readers know, I am suffering from catarrh. I have not been able to read for more than a year. And still my eyes are not ready for an operation. I have consulted different oculists repeatedly, and they all tell me that the catarrh is not ripe, and I must wait. This renders me quite awkward and sometimes uncomfortable. I cannot recognize members of my own family, except at a very short distance, and under most favorable circumstances. Still I am told that my sight may be restored by an operation at the proper time, and I am hopeful. I cannot tell why this came upon me; but I am sure that God sent it, and he is too wise to err and too good to do wrong. Hence I say to him, "Thy will be done."

I have the care of four churches: Cobb, Starch, Cedar, and Hopewell and Louisville. I preach every Saturday and Sunday, and enjoy it well; and I think my churches are doing reasonably well. I have to point my scripture lessons entirely from memory.

I hope to attend the Convention at Grenada, and meet many of my dear brethren there, and while I shall see quite imperfectly, I hope to hear much better, and hence receive a benefit even if I can confer none.

hope and request in advance that my brethren and friends who may read this, will approach me properly on meeting, and make themselves known to me.

"I shall never cease to love my brethren of Mississippi, and especially my brother ministers, many of whom are among the best men it has ever been my privilege and blessing to know. Let us pray, dear brethren, every day from now until the meeting, that God will go with each of us to the meeting, and give us a large blessing while there, and in turn make us a blessing to our churches and people after our return.

H. J. VANLANDINGHAM.

FOURTH OF JULY EXCURSION RATES ON SOUTH ERN RAILWAY.

Southern Railway will sell tickets good between all points on its lines at rate of one and one-third the first class limited fare for the round trip, on July 2, 3 and 4, and for trains scheduled to reach their destination before noon of July 5; all tickets will be limited to July 7, 1897. This will afford excellent opportunities for outings on the fourth of July.

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highest Honors—World's Fair.

PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 Years the Standard.

DEAR RECORD:—Please allow me space to thank Bro. O. D. Bowen a thousand times for his timely and sensible article on the "Whittier Matter and the Wilmington Convention." He has expressed the feelings of almost every Baptist in the Chester Association. I think I can safely say that the Chester Association stands exactly with Bro. Bowen. With best wishes to THE RECORD, I remain an old "landmark Baptist."

W. H. H. FANCHER.

COMPOUND BLACK SAMPSON.

The Greatest Discovery of the Present Century.

Compound Black Sampson is medicine for cure of Rheumatism, and prepared for nothing else. I cure more bad old chronic cases of Rheumatism, than any other man on earth. This remedy makes a perfect cure in four weeks. The sufferer begins to improve the first day—he takes it, every muscle, fibre and nerve of the body begins to grow stronger from the first day it is taken. More than 500 persons will testify to the above facts. I came into the possession of this remedy in 1844, have since cured hundreds of sufferers from the effects of Rheumatism, and not a single failure to cure. Many sufferers who have tried Hot Springs, Arkansas, and were not benefited a particle, have been cured by Compound Black Sampson in four weeks. Every doctor, Medicine Association and others, would do well to obtain a recipe and learn how to cure every case of Rheumatism. It costs but a trifle and the income will be a hundred fold. Five dollars will buy a recipe and samples of Compound Black Sampson, and the purchaser gets his county to make and sell in. No one shall intrude upon said territory.

Black Sampson will be in full bloom by May 10th. Retains its color until August 1st, can be one-third the first class limited fare for the round trip, on July 2, 3 and 4, and for trains scheduled to reach their destination before noon of July 5; all tickets will be limited to July 7, 1897. This will afford excellent opportunities for outings on the fourth of July.

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MARRIED

Married at Heidelberg, on Wednesday, 16th of June, by Rev. L. M. Stone, Mr. W. M. Baker, a prominent and successful merchant of Shuqualak, and Miss Pearl Travis, a beautiful and intelligent young lady of Heidelberg. She graduated at Stone College in June, 1896, and successfully taught in said college at Shuqualak the last session. All the joys of this life are in promise for them. May Heaven's richest blessings ever attend them.

At Shuqualak, at the home of the bride, 22nd of June, by Rev. L. M. Stone, Mr. J. E. Floore, the head clerk of R. L. Edwards, and Mrs. Bettie H. Panky, the popular postmistress of Shuqualak. They are a marriably suited, and have the brightest outlook for happiness and prosperity. They spent the first ten days of their honeymoon in Nashville, riding in the great Exposition. May God smile upon their path.

In the Baptist Church, West Point, Miss., on Thursday night, June 18th, by Rev. C. H. B. of Hebron, Miss., and Miss. Bessie Chandler, of this place, by Rev. M. V. Noffsinger, assisted by Dr. Oscar Hayward.

An excellent couple—educated, cultivated and pious. They take a bridal tour via Washington City, New York and the Great Lakes to Chicago, where they will pursue their studies for greater usefulness in their profession—that of teaching. May the blessings of a kind Providence attend their journey through life.

Rev. J. A. Landers to Miss Maggie Rhodes, of Guntown, Miss., on June 9, 1897. Bro. Landers is a young man of fine abilities as a preacher. He is known to be humble, earnest and consecrated in his work; while Miss Maggie is an exceptionally sweet-spirited girl and a strong Baptist. This, to our mind, is a well-balanced couple, and may the benedictions of our Heavenly Father rest upon them. T. A. J. BEASLEY.

At 3:30 p. m. June 8, 1897, a large concourse of friends and relatives met at Salem Baptist church, near Clinton, Miss., to witness the marriage of Dr. Chas. G. Snyder, of Delhi, La., to Miss Maude V. Hooker, of Bolton, Miss. The church was beautifully decorated and arranged for the occasion. After the marriage they repaired to the residence of Mrs. S. E. Stovall, where refreshments were served to the delight of all. The next morning they took the train at Bolton for their new home in Louisiana. A reception was tendered them by Dr. J. M. Barrier and wife, and our little town was out in force to bid them welcome. The verdict of the occasion was that Dr. Barrier and wife know how to entertain. Many valuable and useful presents were received by the newly married, and we bid them God-speed. J. A. SNYDER.

In the city of Brookhaven, Miss., at the residence of the bride's father, June 9, 1897, by Eld. J. J. Green, Prof. Edgar Green and Miss Nellie Smurr, daughter of S. F. Smurr, Esq., all of Brookhaven, Miss. X.

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When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed to cure the worst not now receiving a cure. Sent at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.
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